

THOUGHTS
ON
MARRIAGE,
AND
Criminal Conversation.
&c. &c.

PRICE TWO SHILLINGS.

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THOUGHTS
ON
MARRIAGE,
AND
Criminal Conversation,
WITH
SOME HINTS
OF APPROPRIATE MEANS TO
CHECK THE PROGRESS OF THE LATTER;

COMPRISING
REMARKS ON THE
LIFE, OPINIONS, AND EXAMPLE

OF THE LATE
Mrs. Wollstonecraft Godwin:

RESPECTFULLY ADDRESSED AND INSCRIBED TO
THE
RIGHT HONORABLE LORD KENYON,
LORD CHIEF JUSTICE OF THE COURT OF KING'S BENCH.

BY A FRIEND TO SOCIAL ORDER.

Felices ter et amplius,
Quos irrupta tenet copula! HOR.

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1799.

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TO

LORD KENYON.

MY LORD,

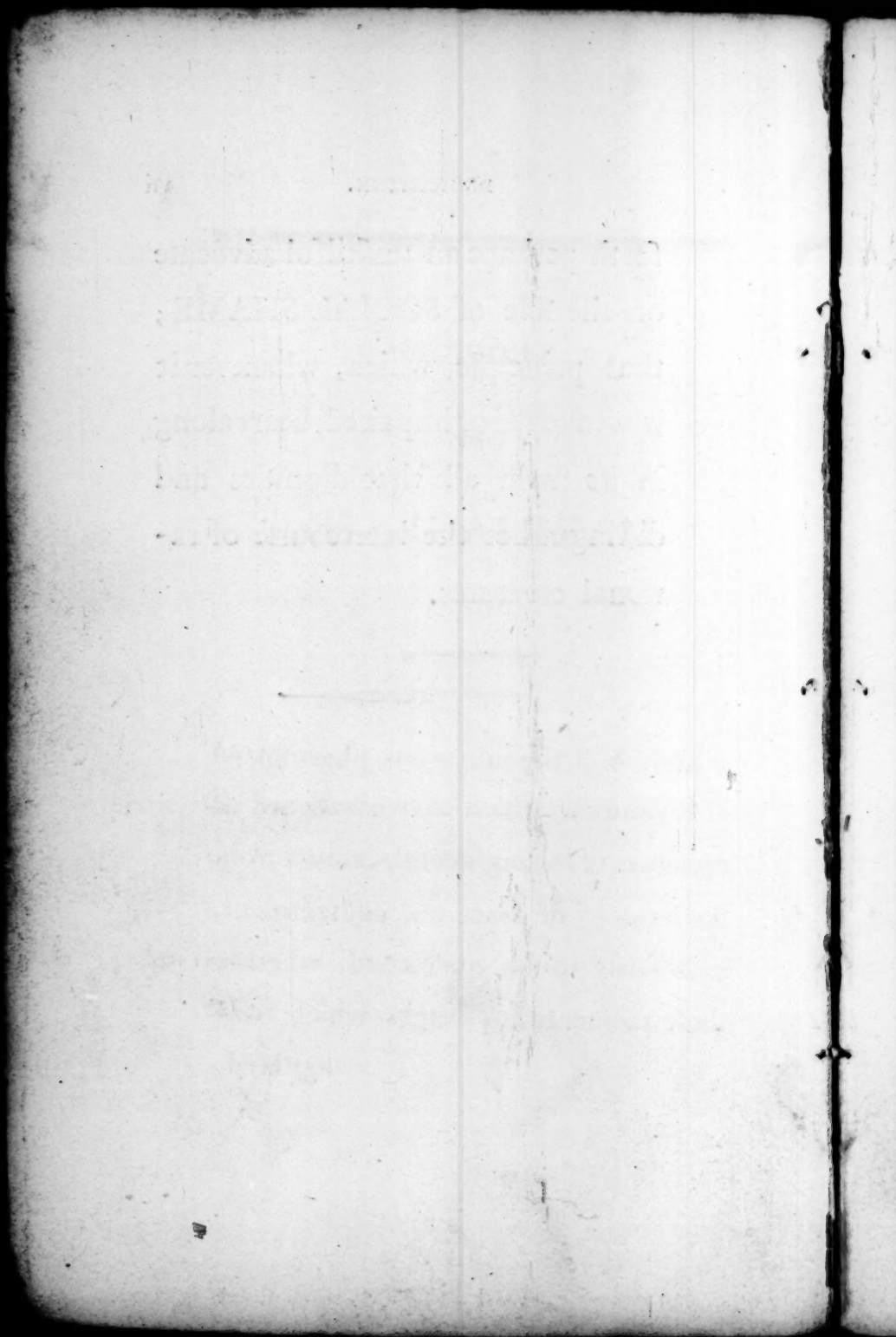
THE suffrage of an individual can add nothing to a character, whose importance rests on the testimony of public and universal respect. It is therefore to give force to my own efforts on a point of the highest interest

terest to a community, that I address them to your Lordship.

The generous indignation, you have constantly shewn against every species of matrimonial falsehood, has raised an honest altar to your name in the hearts of Englishmen. In the present lamentable state of the malady, in this civil war of lust, when brother betrays the peace of brother, and friend poisons the cup of friend, your lordship, it is humbly hoped, will not disdain the zeal, which has drawn forth

forth perhaps an unskilful advocate on the side of SOCIAL SHAME; that principle, which, whenever it is weakened or impaired, bears along in its ruin all that dignifies and distinguishes the intercourse of rational creatures.





ON

517

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agitated,

agitated, convulsed, and overthrown the empire of nations, lay a greater claim to our astonishment, than that which appears to have taken place in the human mind during the same period.

The wisdom of men in former ages consisted in the veneration of maxims delivered to them from the oracular authority of antiquity, and of customs sanctioned by experience; sanctioned by the approbation of those, whose principles they respected, and whose lives and manners they were desirous to imitate.

The

The wisdom of the present age seems, on the contrary, to consist either in new-moulding the most favourite opinions of our forefathers, or in totally rejecting and discarding, as absurd prejudices, all the most settled persuasions of *their* minds and consciences, throwing down the barriers, which they had raised against proscribed and outlawed modes of thinking, and thus enlarging, as it is called, the boundaries of intellectual dominion.

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Of those who now aspire to the reputation of wit or genius, some are anxious to remove from their own in-

dividual sphere all the restraints, which the former refined suggestions of social life had imposed; and some, of a more daring character, extend their efforts beyond the pale of their private conduct, and assume the office of instructing and fashioning the larger circles of the civilized world; bid defiance to the most sacred establishments of custom, and resolutely attempt the subversion of laws, which it is insufficient to their purpose to evade.

Among the competitors for fame in this latter class, is the celebrated author of the Rights of Woman, herself

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a woman, not more remarkable for the vivacity and brilliancy of her writings, than for the singular and new-spun theory, to which she daringly entrusted her conduct through a more than dedalean labyrinth of adventures;—over whose ashes remembrance, as it recalls the winning softness of her manners, will not fail to shed the tear which mercy loves and sanctions; while the severer genius of CIVIL ORDER enjoins, that the last, posthumous record of her name, be accompanied by an enquiry into the tendency of her doctrines, and the possible influence of her life and example.

It

It may be thought that a few pages of private memoirs are too trivial an object for the attention of the public; but if ever the character and tenets of an individual called for a comment, for the *sake of that public*, they must certainly be those of the greatest and ablest champion, that has hitherto appeared on the side of female revolution. Her aim is no less than to throw down the barrier, and remove the landmark of female character; to show that the tutelage of men, and of laws invented by men, is no longer necessary to protect the weaker sex, to secure their happiness as individuals

duals, or their domestic peace as members of society.

To the enthusiastic ambition of such an enterprize, who will deny some share of attention? And never came into the lists of *moral innovation*, one, whose sentence was so avowedly for open war against the institutions she disapproved, or one so little calculated to disgrace the device of her arms by subterfuge or cowardice. She meditated no fraud, she aimed at no insidious advantage over her antagonist; she had deliberately chosen her cause and her colours, and was resolved to fight and die for them.

The

The gigantic foe, which this female warrior came forward to oppose, was "the Tyranny of Man over the weaker Sex;" and the point in which she chose to make her assault, was "the unjust and partial power conferred by the laws of Matrimony on a Husband."

It is not intended here to enter on a discussion of the advantages or disadvantages of that establishment of society, nor is it the present aim to show what are the effects of the prevailing influence of those laws on which it is founded, but merely to consider

consider the results of Mrs. W's opinions against it. Its advantages (if in her eye it had any) she disdained, and to its restraints she was determined never to submit.

This was fair and open combat. Let us attend the trial, and the event.

Mrs. or rather Miss Wollstonecraft (for it appears to have been her maiden name,) having past the age when the passions too easily predominate over thoughtless inexperience, her mind fully exercised by circumstances,

stances, which had compelled her to seek the means of provision for herself and her family, and her talents raised to a high degree of improvement by attempts in political and moral argument, chose deliberately to form with Mr. Imlay, an American merchant, whom she accidentally met at Paris, a connection unsanctioned by the laws, and with no other guarantees than affection and sympathy.

In habits of intimate familiarity she lived with Mr. Imlay for some time, and produced him a daughter, whom she nursed with delight, and for whose
instruc-

instruction she began to compile lessons of progressive improvement, of which it is but just to say, that they are some of the most refined and ingenious, that ever were offered by maternal affection.

Mr. I. in the mean time, having, or pretending business, left her, and came to England, under a promise to send for her, or to return to Paris as soon as the arrangement of his affairs should admit of their reunion. His absence however was prolonged by forced and inconsistent excuses, until at length she with reluctance perceived,

that the attachment, which she had fondly hoped would have been mutually permanent during their lives, continued to exist on her part only ; and she determined to repair to England, in order to ascertain the melancholy truth.

The violence of her disappointment was equal to the extravagance of her deluded expectations ; and the mortification of finding herself incapable of inspiring regard or esteem in the man whom she had selected from the world, led her for the first time to an attempt against her own life.

There

There is a mystery in the account of this transaction, that renders it impossible to ascertain any particulars, but there appears no reason to doubt the intention of her biographer to establish the fact.

When the violence of these first sensations was subdued, Mrs. Imlay, as she then called herself, submitted to undertake for her *master* (for what other name shall we give to the man, who continued a dominion over her without love?) a task of drudgery, which she herself most particularly abhorred; namely, the arrangement of
some

some commercial affairs in Norway, where Mr. I. had correspondences, to which it is probable he had not paid a regular attention. For this purpose Mrs. Imlay remained a whole year in Norway, and then returned to the fresh and inexpressible chagrin of finding her place filled in Mr. I's heart by an avowed passion for another woman.

This was agony not to be supported. She wrote a letter to the faithless victor of her mind and happiness, recommended her child to his protection and care, and walked to a spot convenient for the purpose she again
medi-

meditated, from which, after using the most deliberate means to render death speedy and inevitable, she plunged into the Thames, and strove to consign, once more her sorrows to oblivion.

The circumstances, that attended this event, exhibit a striking proof of the vanity of our desires to control the lot which providence has assign'd us. There was yet farther benefit to be gathered by mankind ^{from} ~~form~~ her example. She was reserved to display yet more fully to what extent the filmy thread of Imagination may be spun, and to what dangers those are exposed

posed who entrust their steps to its guidance. Mrs. W's fall into the water was perceived by some watermen on the river, her body was taken up and conveyed to a neighbouring house, and she once more recovered—to taste the cup of cheerless sorrow, of life without relish, and tears without avail.

After this catastrophe she determined for a while to stifle her griefs, and Mr. I. affecting to treat his new attachment as a casual adventure, this unhappy woman, rather than part from a person to whom she was still so desirous to adhere, proffer'd herself to become

come a resident in his house, under the eye, and too probably under the control, of her rival, until satiety should induce him to relinquish his new connection. What was the result of this extraordinary proposition? The lowliness of her soul was scorned: Mr. I., after some temporary evasions, dismissed her offer with coldness, and demonstrated, to her conviction, the real and actual necessity of their total separation for the remainder of life.

Into these mournful, these truly pitiable situations was she led by that path which she had chosen for her-

C

self,

self, into which she had resolved to deviate from the beaten road of society, in hopes of tasting the fragrance of sweets without alloy, of gathering the rose without the thorn. While compassion calls down a tear on human errors, is it not natural to ask, what greater calamity could have ensued, to what more painful anguish could her heart have been exposed, if she had consented to take her onward way in the usual tracks of experience, and to have submitted to those bonds of wholesome restraint, in which others consent to smile?

Let

Let us here pause, to observe a singularity most highly deserving of remark. This heart-rending affliction, which robbed *life* of its privileges, and made *the world* a desert to one so anxious to enjoy both, was endured by Mrs. W. in an *unmarried* state, and inflicted by a man, with whom she had formed that mode of connection, which she conceived to be most eligible in human society. Yet, in her writings, notwithstanding, she transfers all this mighty sum of unparalleled misery to a supposed sufferer under the bonds of *matrimony*.

In her novel of the Wrongs of Women," the baneful destroyer of *the buds of hope and sensibility**, the tyrant of the lovely and enamoured Maria, is *branded* with the title of *husband*. Every misfortune, which her heroine undergoes, is traced to matrimony as its source, and even the slightest irregularities and excesses are said to owe their rise to that disgraceful state of thralldom, which is by her supposed to incapacitate its unfortunate subjects from either tasting or deserving happiness. She had probably never sufficiently weighed, that, in every con-

* A favourite expression of Mrs. W.

nection

nection between the sexes, the virtues and vices of the parties must form the greatest proportional share of their comfort or misery, and that the chains which marriage forges, are among the lightest, which the ingratiating and fond compliance of her sex submits to wear.

As a combatant in the field of argument, she appears in this instance to have lost the evenness of temper which should have guarded the path to victory.

To

To the same wrathful indignation, which makes her revenge the failings and insults of a paramour on the name of a husband, must be imputed the inconsistency of attacking, in another passage, a point, which may be considered as the guard and citadel of her own theory.

The virtue, which, (very properly for her cause, and, in truth, for any cause) she professes to idolize, is *constancy of affection*. Wherever this can be securely established, she is convinced that the difference of mode and form, *after the deduction of what is called the opinion of the world*, can very little affect

affect the scale of domestic happiness. Yet this very virtue a too partial impulse of momentary feeling has led her inadvertently to undermine. With the most dazzling arguments she has pleaded the cause of the man who confirms the alienation of a woman from the object of her duty and affection. Whether married or unmarried, the case, it may be presumed, is equal : if *all* lived unmarried, attached by habit and agreement only, the same arguments would hold good, if they are good at all, in support of the conduct which she endeavours to vindicate.

On

On account of the specious and ensnaring eloquence of the passage here alluded to, the quotation is withheld; but the reader may, if he pleases, consult the Wrongs of Women, Vol. ii, p. 35 and 36*.

* In the same novel, a farther inconsistency occurs respecting Mrs. W's general charge against the tyrannic customs of men towards the female sex. Jemima, a woman, whose hard-hearted office it is to act a jailor's part over some unhappy persons of deranged intellects, accounts for the insensibility of her conduct towards them, by the remorseless lessons she has learnt from her fellow-creatures.— Yet it is curious to observe, how much the sufferings of Jemima arise from the cruelty of *her own sex* towards her. Her master behaved kindly to her in her station; and, at his death, proposed to

Having thus far traced the course and progress of Mrs. Wollstonecraft's life and opinions, let us now

to reward her services by a testamentary recompence, which was contested and withheld by the *wife* of his heir, who also refused her a character for honesty, to which Jemima says she had an unquestionable claim; " Asking for a character for honesty and œconomy, which, God knows, I merited, I was told by this—why must I call her *woman?* ———"

It is indeed somewhat puzzling to discover on what Jemmia grounded this claim to honesty, as she had just before said that she " had not " the least scruple to secrete a part of the sums " entrusted to her (for housekeeping,) and to screen " herself from detection by a system of falsehood."

Vide Wrongs of Woman.

D

consider

consider the possible influence of her example.

Mrs. W. possessed an uncommon vigour and firmness of mind. Without experience she measured dangers by intuition, and her fortitude was always equal to the encounter. This preserved her heart upright in the midst of temptation and error; and guarded her from all censure, but that of rashness, which never involved another in her own disaster.

Her

Her actual conduct, therefore, merely as an eccentric individual, was pernicious only to herself; but could the principles, by which it was directed, be considered, even for a moment, as a rule, or an example held out for imitation, it would become, in the highest degree, dangerous to all. She was able to walk upon the edge of a frightful precipice, undismayed; (yet the danger at last overpowered her, and she fell.) But what ~~then~~ must be the hope of those who, without an equal provision of strength or resolution, should attempt to follow her steps!

Her life, as has been shown, must, at all events, be considered, in the balance of human conditions, an unhappy one. In the course of it she was twice led to attempt the desperate act of suicide!!!

Mr. G——n's friends indeed may, without undue partiality, assume the supposition, that its former tumults and affliction were now about to be compensated by tranquillity and comfort; and that, had her portion of existence in this world been more ample, she would have reaped, in domestic

domestic security, the fruits and reward of all her sufferings. But the state in which she now placed herself, that of obligation to a man for the nurture and protection of a child, whom she had born to another, still living, must have been a constant source of painful and mortifying reflection to a mind susceptible of the feeling of its own dignity; and, allowing Mr. G. all the respect to which his distinguished talents entitle him, the events of life are too uncertain to admit of any concession in favour of an hypothesis, whose subject is futurity. Mrs. W. had often and warmly promised herself

self the enjoyment of happiness, and had been as often grievously disappointed. Other disappointments might occur—might again involve her in misery.

“ What can we reason, but from what we know ? ”

There is indeed one lesson to be drawn from Mrs. W.'s life and publications, which it would be unjust to overlook.

After passing the former part of her life in combating the opinions
that

that respect the institution of marriage, she was herself married to Mr. Godwin*. In the judgment of her maturer years, she found the forms of wedlock preferable to the volatile theories of youth and inexperience.

Whether the conviction that produced this change be deserving of admiration, or not, is an argument that has been carefully kept out of view. Marriage, as far as regards its civil forms, may be a bad, or rather an imperfect mode of union ; but what is

* Vide Mrs. Godwin's Life.

its alternative? This is the only point of enquiry, which it is here wished to press: there must be *some* ceremonial, nay some *will* be fixed by custom, even involuntarily and unintentionally, to secure a mutual dependence in social union. Man, a creature fluctuating hourly in his uncounted varieties of opinion and caprice, *must* be bound by such forms as his reason has most approved, in order to render him consistent with himself, to make him, in his dealings, the same to-morrow as to-day, and such an one that his fellows in society may be able to reason on his probable actions. Society cannot

not be carried on, unless we can ascertain some grounds for calculation on one another's conduct.

The present obligations of Matrimony might possibly admit of alterations advantageous to all parties ; but how few are the points in which this material difference could ensue ! In regard to a principal one, may we not justly admire that exercise of the Scottish laws, which secures to the wife the equal privilege of redress, in cases of infidelity, with that which the husband enjoys, and which, in this country, he appears to enjoy singly ?

E

Mrs.

Mrs. W's. zeal to subvert the laws of marriage without proposing any other *form* of mutual faith and dependence, reminds us of those hot-headed and dangerous politicians, who are for overthrowing Governments, only because they have been established: "*to disorganize Europe, says a modern French revolutionist, is one of the sublime vocations of our Convention*.*"

In the discussion of the present subject, while an institution, so interesting to public virtue, is the object of contemplation, one regret most forcibly re-

* Vide Reply of Camille Desmoulins to Brissot's Address.

curs, which has often drawn from the writer of these pages an unavailing sigh. This arises from the frequent custom among such as fill the great and opulent ranks, of trampling on those matrimonial obligations which, as members of the community, they pretend to support, perhaps as legislators to guard, and which they even sanction superficially by their own example. Have any, to whom these remarks may have been acceptable, dared to condemn the principles and unfortunate conduct of Mrs. Wollstonecraft, while they are themselves guilty of this heinous breach of social duty? Let it then be allowed to raise the

shield of justice over the ashes of the dead, and to teach such hypocrites, such mean and recreant violators of faith, such enemies to social confidence and human hope, that the woman whose errors have here been censured, would be debased by a comparison with them; that, though she wished to rove *without* the bounds of social restraint, she never infringed the privileges of those who had entered them: when she found herself yielding to a passion for a married man, and the poison of a treacherous love stealing with irresistible progress upon her heart, she fled abruptly and resolutely from the temptation.

temptation. She would not destroy the happiness she envied. She wished to be beloved by Mr. —, but she wished still more to be respected by him. If her opinions were erroneous, they were at least conscientiously so: she *lived* the victim, and fought to *die* the martyr of her errors.

When, not long ago, the indelicate appearance of some performers at our most fashionable entertainment became offensive to the eye of modesty and decorum, a prelate, eminent for learning and virtue, rose in the House of Lords to chastize the licentiousness of modern

modern drefs. While we feel an unfeigned refpect for fo laudable a regard to public manners, we are induced to regret that fuch dignified talents fhould not continue to be exerted on fubjects of higher import, during the opportunities which but too frequently occur. Were they roused with pious wrath againft the perjured adulterer or the infamous violator of a friend's confidence, againft the polished diffimulation that fmiles on perfidy, or the noxious triumph of a fplendid prostitute, a holy monitor might ftill find a fcope of ample range for his eloquence and zeal. He might,
alas!

alas ! look to the most exalted ranks, and see in them the most disgraceful depredations on the customs and decencies of moral life, and might thence downward, by innumerable gradations, trace the melancholy effects of high example.

It were unbecoming here to name instances of such flagitious conduct, because the reproof that belongs to them is not the task of a common observer. But reprehension from the voice of the *awful depositaries of a nation's faith* might awaken offenders from their trance, and, like the murmurs and coruscations

tions of a distant storm, warn them to provide a timely refuge from approaching devastation.

It is intended, in the following pages, to subjoin some few remarks on the crime which has been mentioned. May this humble, but pure, offering meet the eye of exalted authority, and be acceptable to that tutelar attention, which, ever awake to the interests of mankind, directs itself with peculiar zeal to a subject from which society receives so frequent and heavy dishonor.

Is it not a matter of astonishment that, while men of every nation, where ever assembled for mutual laws and security, agree to ground their claim of individual respect on the integrity of their moral character, and to maintain the clearness of their honor even at the risk of life ; while they studiously avoid every appearance of the slightest stain of falsehood, dishonesty, theft or treachery, in affairs of commerce or other mutual intercourse, there should yet be one point singled out from the rest, in which so many consent *not to be ashamed* of an attainted character and a sullied honor,—nay, of every one of the crimes just enumerated ?

F

Is

It is, indeed too probably, to be feared that there are many so vitiated by early example, who have unhappily entered on the career of life with so little reflection on actions they perceived to be frequent, that they hardly imagine an adulterer, or one who *intrigues*, as it is called, with a married woman, to be involved in the charges of *falsehood*, *dishonesty*, *theft*, and *treachery*. But it would argue a bad opinion of the human mind to think that any one can reflect, even for a few moments, without perceiving this to be actually the case. Can there be greater *falsehood* than

than that which demands continual dissimulation of speech and behaviour? Can there be greater *dishonesty* than that which purloins to itself another's avowed and sanctioned right? Can there be a greater theft than that which robs a man of the dearest treasure of life, domestic peace and affection? Can there be greater *treachery* than that which prostitutes the honors of friendship, breaks the bonds of mutual dependence, (the noblest ties by which society is held together) "infects with jealousy the sweetness of affiance," and perverts the bounties of a generous con-

fidence to the detriment of him from whom they flow ?

To a mind, accustomed to moral discriminations, adultery must always appear not only a villainous action, but, of villainous actions, the most despicable. If to do to all that good which we wish to reap from others, be thought a task too arduous for humanity, yet surely to *abstain* from doing that by any one, which we would to his face be ashamed to own we have done, is not so difficult an enterprize, and seems an indispensable one to the satisfaction and repose

pose of conscience. The divine enjoyment of conferring good has a higher province, but *not voluntarily to inflict an evil or defraud of a right*, may, with the strictest rigour, be justly required of every member of a community.

In the present age, when, notwithstanding the pure and illustrious example of the THRONE, the frequency of adultery seems to threaten the destruction of all mutual confidence between the sexes, it has been the virtuous aim of the most distinguished characters of the law, to check its
career

career by severe and exemplary punishments. No praise can be too great for the real patriotisin, which has thus put the rod into the hand of justice, and raised it against the deformaters of society: but how much soever the intention may have deserved respect, these efforts seem to have failed of attaining their salutary purpose. Pecuniary fines, almost exceeding the means of the offender, have been imposed and levied, without abolishing, and almost without diminishing, the prevalence of this heinous vice.

Is

Is there no latent cause that takes the sting from justice in this instance?—Such a suspicion naturally arises, and may surely not be unfounded.—May it not be questioned, whether, in the present application of punishment, the *mode* of chastisement, appropriate to the offence, has yet been selected?

In order to demonstrate the probability of this conjecture, it is necessary to crave a few moments patience.

Although the infirmity of our nature subjects us at all times to errors of every description, yet it cannot be
doubted,

doubted, that, in the commission of any single fault, we are impelled by that passion, or part of our nature, which prompts us separately to the attainment of the individual object of our aim. A man who is guilty of avarice, is prompted by the desire of wealth; he who sins in ambition, by the desire of power; and so forth. In the commerce of the sexes, the prompting passion needs no definition; but observation of the world will prove, that, though in some cases of adultery the motive may be little else than the unrestrained indulgence of a criminal concupiscence, there is yet in society a
more

more frequent display of a mixed vice, which inevitably induces, and may almost be said to institute, the present disgraceful practice of *public* adultery.

This mixed vice is composed of a small (perhaps a very small) share of the desire which beauty inspires, and a very large one of *vanity*. It has unfortunately, as before observed, been accounted without disgrace among a large part of men, to deceive and defraud one another in the single point of female virtue and attachment; and fashion seems to have

G so

so widely extended, and so highly sublimed this opinion, as to render the possession or seduction of a married woman's affections an object of *vain glory* to a young man entering the lists of dissipation and expence. His achievement of this point is seldom or never a secret; he displays his triumph to the public, and boasts of it to his intimates. Nay, an instance may be remembered, where the aggressor was proved to have ostentatiously declared his previous resolution of seducing a beautiful woman, then unknown to him except by person, and

to

to have piqued himself on the accomplishment of this object of his vanity.

If this statement be allowed, if the crime be found (or even any instance of it) to spring from the source of vanity and ostentation, what hope can be entertained, that pecuniary fines, however weighty, should restrain its course? They will appear, in this view of the subject, to be rather calculated to promote than to suppress the practice. To young adventurers in life, gaily entering the public circles, distinction for favourite attainments is the object of desire, and it is nearly indifferent by

what means it be attained. The hero, who has raised himself to fame by the seduction of an innocent and beautiful woman, might perhaps stand a chance of being forgotten, if he had not the opportunity of daily commemorating the grievous fine he has on that account had occasion to pay. Perhaps he was scarcely able to pay it, and it serves as a fashionable excuse for his creditors remaining unsatisfied; perhaps he has contrived to cast the burthen on the shoulders of a father, or other respectable relation, who thence becomes the subject of his merriment and raillery. In whatever predicament he be, it is always a boast to

have

have enjoyed a pleasure estimated at so high a value; and, though his finances are drained by his sentence, the source of his crime is still unchecked;—the principle, which gave birth to it, remains unaffailed and unrepressed.

It will hardly be suspected from what has been said, that any wish is entertained to remit the infliction of punishment on this crime. The objection that has been brought, lies only against the present mode of punishment, as not appearing to be *directly* pointed against the passion from which the offence is derived, as from its source; and,
taking

taking the same ground of argument before used, it is here meant to perform a conscientious duty, (however ineffectual its performance may be) by proposing a substitute.

To loose the grasp of fashion, to check the vanity of aspirers, to profligate distinction, and turn the restlessness of ostentation to some less noxious channel, it is evident that a remedy must be sought, which will include in its severity as much of mortification and public shame, as may be consistent with justice. No one indeed can question how difficult (if not impossible) it is
to

to induce the sense of shame on a mind already callous to social affection; but vanity may be mortified, pride may be humbled, and the wretch, who would gladly sacrifice the world to those destructive passions, may, by the force of laws, be placed in such a situation, as to reverse his wish, and make him desirous of sacrificing his passions to the world.

To effect this purpose, the expedient here proposed is that, for every proved offence of seduction, or adultery, the offender should suffer (either
with

with or without pecuniary mulct) a confinement for a limited period in Newgate, or any other public jail in the kingdom.

The reason is obvious from what has been already stated. It may fairly be presumed, that, how loose and abashed soever our manners may be, we are not yet arrived at such a pitch of *hardihood*, that any man should find a subject of gratification to vanity, in declaring, that *he has been, for so many months past, confined in the Cells of Newgate*; (were there such men, the *Pillory* might be
a pro-

a proper addition to their sentence,) and, in thus taking from the offender all power of *boasting*, the goal and object of the criminal desire is, in a great measure, if not wholly, overthrown. At least it cannot be denied that, in proportion as Triumph forms a part of its aim, the dread of disgraceful penance will operate to check its progress.

There is little reason to apprehend that such a sentence will be considered as undeservedly severe. He who has publicly disgraced society, will be very justly excluded from it, till reflection

H

may

may be supposed to have convinced him of his error, and should not be suffered to return without a public testimonial of his misconduct and dishonour.

THE END.

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*60-916

ERRATA.

Page 15, line 11, for form, read from.

— 27, — 12, dele then.

— 35, — 10, read even, instead of ever.